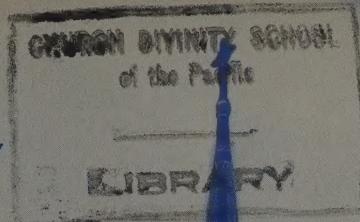


Forth—

The Spirit of Missions



JULY • 1942



In the language of the Aztecs, Popoca tepetl meant "smoking mountain," so the name of Mexico's snowy peak recalls the Aztec days of six or eight centuries ago when it really smoked. At present it is just a self-contained and picturesque mountain. Looming up fifty miles southeast of Mexico City, it looks down on the country where most of the Mexican Episcopal Church's forty missions are located. Under a Mexican bishop and staffed by Mexican clergy, devoted to the welfare of Church and state, the Church, though not so showy as the mountain, is becoming quite as much a part of the country.

As Mexico becomes in fact as well as in spirit one of the allies against fascism, she and the United States are more than ever "good neighbors."

(Crown Photos)

This Issue at a Glimpse

	Page
The Trinity (Photograph)	4
This Freedom by the Presiding Bishop.....	5
Canterbury Enthronement	6
England Calling by James De Wolf Perry.....	7
Unique Family Chapel Serves Navy Wives On Shore	8-9
Conferences Key Summer Plans To War	10-11
Covering Brazil By Airplane, Ox Cart	12
" Bishop of All Out Doors " Passes.....	13
" War Twins " Make Old Vancouver Boom Center.....	14-15
" Faith And the Blitz " (Excerpts) by Michael Coleman.....	16
Parishes Are Soldier Hosts	17
Christianity Growing In Germany Despite Nazis	18-19
British Missions Serve Central African Throng s.....	20-21
Sheltering Arms—Haven of Homeless Children	22-23
In Haiti It's Life in the Open	24
Michigan Parish Has "Blessing of the Blossoms"	25
St. Barnabas'—Newark	26
China Workers to Return	28

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The Cross and the Flag stand together (cover) as symbols of freedom in the midst of another great war. Commemorating the preservation of this freedom, magazines throughout the country are displaying the flag on their covers this month.

FORTH QUIZ

The following questions are based on articles in this issue. Can you answer them?

- What is the attitude of the German people today toward Christianity?
- For how many years was Bishop Rowe bishop of Alaska?
- Where can one study Church music at summer conferences?
- From what training centers are the soldiers who are entertained at Christ Church Cathedral in Louisville, Ky.?
- What is one of the Brazilian Church's most helpful means of spreading Church instruction?
- Where is the Blessing of the Blossoms ceremony held each year?
- What is unique about the Navy Family Chapel at Long Beach, Calif.?
- What kind of building is used for most of the Church's country schools in Haiti?
- How are graduates of St. Barnabas' Nursing School, Newark, N. J., aiding America's war effort?
- In what year was the Sheltering Arms in New York City founded?
- What does U.M.C.A. mean?
- Who represented the Episcopal Church at the enthronement of the Archbishop of Canterbury?
- What new "twins" came to Vancouver, Washington, in the last few months?

Answers on page 33.



*W*E Americans are a people unto whom much has been given. When we compare our present condition with that of the colonies which one hundred and sixty-six years ago declared their independence, we can apply Jacob's words to ourselves: "With my staff I passed over this Jordan; and now I am become two bands."

Our own national development confirms the truth of Christ's words, "Unto whomsoever much is given, of him shall be much required." What was given us was a land of great potential resources, capable of supporting an immense population, and a geographical situation which afforded sufficient protection against outside interference to enable us to concentrate our energies upon internal development. What was required of us was to establish with these God-given natural advantages a nation materially and morally qualified to render service in carrying forward God's purpose for the world.

The anniversary of the Declaration of Independence suggests to us that one particular service which our country has been called of God to render is to make our national life a witness to the value of that freedom where-with Christ has made us free. Not only did our forefathers dedicate this nation to the cause of freedom, but we have come to a point where America's loyalty to this dedication constitutes the chief ground for the hope that "freedom shall not perish from the earth."

Human freedom has been attacked many times in the past. Ambitious men have sought to destroy the liberty of their fellow men in order to use them for their own selfish purposes. Freedom has been restrained by those who considered it under the existing conditions dangerous to the preservation of order. Yet always it has been recognized as a good for which men naturally and rightly strive and as the greatest of blessings for those who are qualified to use it aright.

The motive behind the present attack on freedom, however, is the repudiation of the belief that it is a good—so far from being a blessing, it is regarded as a handicap in man's effort to achieve well-being.

The same principle is applied to the relationship of state with state. There are certain states, it is contended, which are qualified for dominance either by virtue of their superior efficiency or by something resembling divine appointment. Inferior states are being called upon or compelled to submit to their rule. One chief motive in seeking this dominance is the elimination of democratic systems throughout the world on the professed ground that the totalitarian state is the prime condition for assuring human well-being.

In the past our struggles for freedom have been regarded as primarily secular endeavors. We may have called upon God for help, but in the actual struggle we have relied upon our own strength and been guided by our own wisdom. There have indeed been glorious physical victories, but the freedom secured by them has in the long run disappointed our hopes. The frequent failure and inefficiency of the freedom which we have thus

★ ★ ★ ★ ★ ★ ★ ★ ★
★ **This Freedom** ★
★ By ★
★ HENRY ST. GEORGE TUCKER ★
★ The Presiding Bishop ★
★ ★ ★ ★ ★ ★ ★ ★ ★

won have created opposition to it and have given the opportunity for this world-wide attack upon it.

Clearly then in this present struggle we must seek more than the restoration of that freedom which we won for ourselves but which proved inadequate.

Free institutions can be maintained and operated only by those who have been freed through Christ. Freedom is the substitution of inner control for outer control. The breaking of the shackles that have been imposed from without is of little value to those who have not developed the capacity to govern themselves. Without it we are left slaves to our own passions and our own selfishness. This form of slavery leads to social chaos. It is not the material out of which a Kingdom of human happiness can be formed. Our own effort, courage and sacrifice may suffice for victory over those who seek to dominate us from without. They are not adequate protection against the foes that attack us from within.

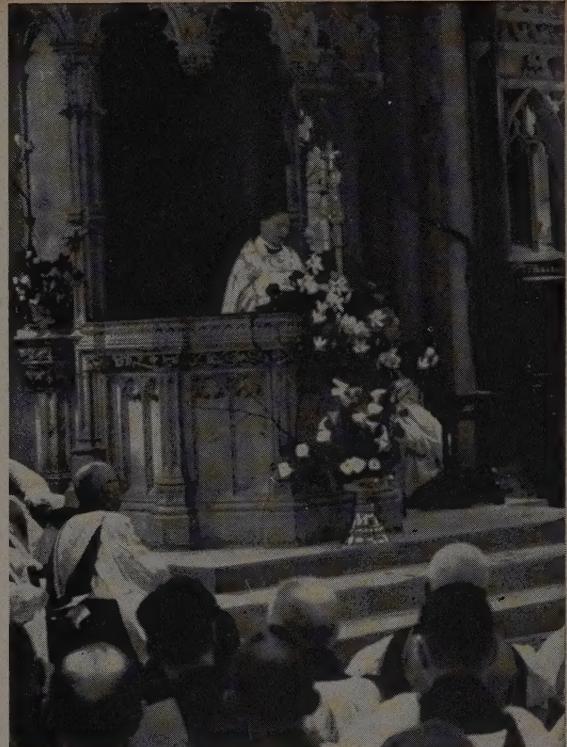
The freedom with which Christ makes us free means triumph over these inner foes. The traitors within the camp are ever our most dangerous enemies. It is only those who have accepted Christ as Lord and have had this inward garrison strengthened by the presence of His Spirit who can produce in their own lives the fruits of freedom and give to others such a witness of its efficiency that they will be led to seek a similar blessing from Christ.

Freedom is not a license to do whatever one chooses. It is the wisdom to choose the best and it is the power to accomplish the highest both in one's self and in the world. It qualifies us for God's service in which alone can be attained that perfect freedom which constitutes the individual a true son of the Heavenly Father and transforms human society into the family of God.

While therefore as Christian citizens we support our government enthusiastically and sacrificially in opposing those who seek to destroy freedom by imposing upon us outer control, let us also as members of the Body of which Christ is head, strive with equal enthusiasm and sacrifice to coöperate with Him in establishing within ourselves and in the world about us that inner freedom, that wisdom and power of self-control which is generated by the in-dwelling of His Spirit.



The sun shone on William Temple as he left the Chapter House of Canterbury for his enthronement as Archbishop on April 23. From the pulpit-like throne (right) he read his sermon. N. Y.



Times Photos. (Below) Bishop Perry of Rhode Island (at extreme left) representing the Episcopal Church. In copes left, Dean Hewlett Johnson; right, Archdeacon T. K. Sopwith.



England Calling

By James DeWolf Perry

An intimate reaction to the state of mind of England today is given by Bishop Perry of Rhode Island, in this article. Bishop Perry recently returned from England where he represented the American Church, by appointment of the Presiding Bishop, at the enthronement on April 23 of the new Archbishop of Canterbury. He consulted with leaders of the English Church about future plans of coöperation. On the opposite page are photos of the enthronement.

* * *

TWO streams of inquiry in the past months have borne me on my way to and from England.

One has had its origin in the minds of numberless Americans. They have echoed the same questions that had filled my own mind: What impressions would be made upon a visitor in England now? What is the effect of struggle and of suffering upon her people? What are the physical, the mental, the spiritual marks that tell the story of their hard fought conflict?

One could hardly expect to find answers to these questions in a fortnight. Yet during those eventful days the spirit of the nation seemed suddenly to be revealed in rediscovered unity, in singleness of purpose, in triumphant faith. The daily ravages of war, the privations to be endured and the problems to be solved have kept them more closely, even more joyously, applied to their common task, and more confident of the outcome. Their citizenship and their religion have been put to the same test of loyalty, a loyalty which becomes capable, yet unconscious of sacrifice to the uttermost.

It is this spirit which draws the thoughts of Englishmen from the suffering of the past two years to the goal toward which they now are pressing. They are not fighting for the restoration of a former order in which they had their splendid part to play. The foolish charges made by those whose sympathy they had reason to expect, of imperial ambition or ul-

terior motives in the war cause them surprise and disgust. "Are our friends across the seas," they ask, "so blind to what has happened that they cannot see us moving with them into a new world?"

They are trusting us to understand their desire for a Commonwealth of Nations, as they trust us to outgrow on our part the complacent attitude with which, till now, we have sought security in isolation. Almost the first meeting I attended after my arrival in London was a conference under the chairmanship of Viscount Cecil. Representatives from nations in all parts of the world were engaged in earnest discussion of economic, political, and moral relations which would secure permanent liberty and peace. The deliberations turned upon the question whether the United States shall follow her generous part in the war by equally unselfish coöperation during the more critical time when the fruits of victory must be won or lost.

With still more striking force the same feeling found expression in the annual meetings of the two missionary societies, the S.P.G. and the C.M.S. These were not formal sessions struggling with administrative problems in a time of financial stress. They were an outpouring from great companies gathered in Caxton Hall and Salisbury Place, of spontaneous gratitude and high resolve; gratitude to the Church in the United States for the sympathetic generosity which prompted the

gift of \$300,000 for British Missions; gratitude to God for new doors of opportunity opened even by the war in fields of Christian education and evangelization; passionate determination that the work of the Church throughout the world should be increased, not retarded, by destitution and disaster.

Later on, a meeting of the English section of the Joint Commission on Co-operation was called by the new Archbishop of York for conference with me, on request of the Presiding Bishop. It brought together a company of Bishops, Clergy and Laymen to consider ways of fuller partnership between our two branches of the Church in missions overseas. Whatever technical difficulties were suggested by differences of policy and administration quickly gave way to the conviction that the Anglican Communion, British and American, has in its mission to the world a single task to be achieved by combined resources and by a united front.

It was refreshing to find in the Counsels of the Church, in the Cathedral congregations and in groups of worshipers gathered in the ruins of their parish churches, that English men and women are giving first consideration to the intellectual and spiritual foundations of their nation. This fact explains the balance of mind and stability of nerve which have given them mastery over apparent defeat.

The same spirit found expression in the event at Canterbury when the enthronement of "the Primate of All England" united all England in a burst of praise and thanksgiving to God. That was more than an official act giving a seat of authority to a chosen leader. William Temple embodies the faith and loyalty and humble devotion which unite the English-speaking peoples of the world in purposes and hopes given utterance in his prayer ". . . for our enemies and for ourselves, that their hearts and ours may be drawn to God the Father of all, and filled with desire to serve Him."

Unique Family Navy Wife

LONG BEACH CHURCH DOE

Appreciative navy wives did much of the painting and decorating of little Church School building in Long Beach, Calif.

DECEMBER 7, the day President Roosevelt said will "live forever in infamy," dawned bright and clear in Long Beach, California. It was a Sunday, and in this huge center of Navy personnel where are stationed thousands of families of the men on active duty at sea, young mothers gathered with Navy neighbors to exchange the latest news while their children played merrily nearby. Then to startled and incredulous Americans came the radio report that the Japanese had bombed Pearl Harbor.

No one was affected more closely by this news than these Navy wives. Their men were serving on U. S. ships in that American outpost, and the fate of those seamen was still unknown. Yet, in their hour of trouble, these women shut off their radios and turned to their church. At three o'clock that afternoon 135 of them, with their children, were in the Navy Family Chapel.

The Navy Family Chapel is not a product of this war. It was founded under Bishop Stevens of Los Angeles in June, 1940, but it is the only chapel in this country designed to serve the wives and children of "those who go down to the sea in ships." In command of the work which seeks to alleviate the loneliness and hardships of these families is the Rev. Truman P. Riddle,

a former Navy officer and chaplain during World War I, now retired.

So great was the demand for regular services that within three months after the chapel was opened Church services were started. In fifteen months there was an attendance of 11,068 at the various religious activities including the services, Bible classes and teachers' meetings. Then in June, 1941, a group of 400 Navy families living on the outskirts of Long Beach, asked the chapel to start a Sunday School. Soon a piece of property was purchased and a 40x60 tent erected. And when at the end of two months more than 230 children were attending regularly and the project appeared to be a permanent one, a Sunday School building was put up. The city prosecutor, Mr. Albert Ramsey, a Churchman, acts as superintendent and is assisted by a staff of twenty-two Navy wives. In eight months there has been an attendance of 6,345.

The material and physical needs of Navy families are met ably by the government, the Naval Dispensary, the Navy Relief and the Red Cross, but even here the chapel makes its contributions too. One of the principal ways is through the "chapel pantry." This was started in the fall of 1940 when a young mother sent for Chaplain Riddle and told him that she and her three children were entirely without food.

This was not because of any mismanagement on her part or because of a lack of responsibility on the part of the husband. He was a thoroughly reliable man with many years in the service to his credit. But he had been transferred three times in as many months and had not made out an allotment since he expected shore leave. It was a Saturday afternoon when the young woman called Chaplain Riddle and no welfare agencies were open, so he supplied her with groceries from his own pantry. The following week a similar situation arose and the chaplain realized it would be a good idea to have groceries always available day and night for any immediate emergency.

Today the pantry provides food when pay has been delayed tempo-

A young Navy wife and her two small children meditate before the Chapel altar.



Chapel Serves on Shore

RELIGIOUS, SOCIAL WORK

rarily, when a mother cannot leave a sick child, when she herself is indisposed, or when welfare offices are closed over the week end. The pantry is open at all times and Navy families may take whatever they need without making an accounting.

Other needs are met, too. An emergency fund created recently by a Naval officer's wife meets emergencies that do not come within the scope of the large welfare organizations. And fifteen groups from the various non-Roman churches, Veterans and Masonic organizations supply the chapel so generously with layettes that there are always sufficient booties and sacks and blankets for every prospective mother.

But the story of the chapel would not be told without at least a reference

Many of Uncle Sam's future sailors, like this one, are served by the Family Chapel.

The Church School of the Navy Family Chapel has grown until it now has 22 teachers and more than 200 pupils.

to those who do not meet the usual high standard of the Navy family. There is the unmarried girl and the father of her baby is thousands of miles at sea. There is the poor soul who for twenty years has been a model wife and mother and yet through the strain of anxiety has failed. There is the mother who receives an allotment of only \$50 for herself and little girl and has not even a chair in her house. All these come to the chapel from time to time, adding to the hundreds of others who come because it is the center of their religious and social life, and all are helped with their problems.

Although the work of the Navy Family Chapel centers in the religious activities there are several organizations for boys and girls—the Scouts and Cubs, the Camp Fire Girls and the Blue Birds—and for the adults, Red Cross courses and sewing groups. In fact, the recreational element enters into most of the chapel activities.

But now the little old bungalow which served so well during the early days, no longer can meet the needs. On Easter fifty-six children were baptized and hundreds of persons crowded into every available inch of the garden. A chapel composed of a dining room and bedroom will not care for the congregation, a living room cannot provide

for thirty-five or forty active children during the hour of services, nor is a sun porch the proper place for fifteen or twenty infants.

To meet this need the Army and Navy Commission has made a grant toward a more adequate chapel and parish house; the Church Building Fund has added a generous contribution and the Diocese of Los Angeles is doing its share. If government priorities permit, a small but adequate chapel will be erected in Long Beach within a few months.

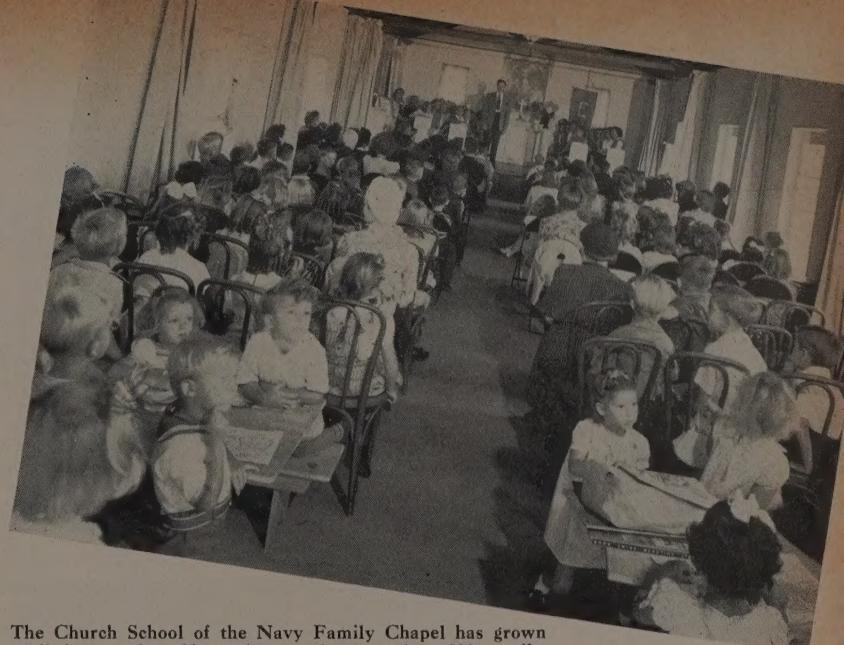
Thus the Church, just as she has through the years to the men of the merchant marine through the Seamen's Institutes, is caring for the families of her naval fighting men and bringing them friendship and inspiration.

* * *

Money being raised for a church and parish hall for Christ Church in West Englewood, N. J., is being invested in National War Bonds, to be expended after the war, when the new buildings will be started. The plans provide for buildings worth \$100,000 and the first day of the campaign netted \$9,400.

* * *

The first sound that greeted the new Bishop of Nevada, the Rt. Rev. William Fisher Lewis, after his consecration was the wail of air raid sirens. Just at the close of the service held in Grace Cathedral, San Francisco, the city received an "alert" signal.



Conference

MANY ADJUSTIN



At Kanuga Lake, near Hendersonville, North Carolina, the woodland chapel is a memorial to the late Bishop Kirkman Finlay of Upper South Carolina, who did much to promote this conference center, with camps and summer schools for all ages.



In spite of Rocky Mountain scenery all around them, attendants at the Evergreen, Colo., conference, (above) are conscientious at study time. Tragedy for the kitchen police (below) was only a brief shadow on the days at the Young People's Fellowship meeting at Camp Weed Fla., one of many conferences.



MIDSUMMER FINDS the Church's summer conference movement in full swing, and showing some curious effects of the war.

From the peaceful environment of the Annie Wright Seminary in Tacoma, Wash., comes a notice with large type printed in stop-red: "Danger! The Greatest Emergency Our Country Faces is a Spiritual Crisis. Are You Ready to Do Your Share?" and goes on to announce the summer conference for the diocese of Olympia. At the same time comes a summer conference announcement from England, issued between air raids: "Three Holiday Schools," it says calmly, "Come for a week of worship, work and fun."

As several of the American conferences meet in school or college buildings which now are in use for a summer term, some of the conferences have shortened their sessions. For the same reason, Sewanee, Tennessee, had to omit its usual youth conference but the adult gatherings were held. Kanuga, North Carolina, another center in the Fourth Province, having its own buildings, is able to have its usual full program.

In the diocese of Texas, the older boys and girls have had separate conferences in the past but are meeting together this year. The Gambier, Ohio, Conference at Kenyon College lowered its age limit to admit 15-year-olds, adopted for its theme, "Worshipping God," and urged every woman to bring a younger person with her.

At Concord, N. H., young people had their own well known conference in St. Paul's School, with "The world situation and world service" for a theme, and a course on "Christian Missions in a World at War."

The big Wellesley, Mass., conference emphasizes college-age attendance but is by no means confined to that; clergy, Woman's Auxiliary leaders and others have stimulating subjects, including, for the first time, a course on "Women

Key Summer Plans to War

SCHEDULES TO MEET RATIONING EFFECTS

in the Life of the Church." The School of Music here doubled its registration last year.

Two Woman's Auxiliary conferences at Shrine Mont, Va., have a course on the work of women in the Church, and Shrine Mont is also featuring the study of Latin America.

Forward in Service is a leading theme at six or eight conferences. The Church's mission overseas will be helped by the presence of missionaries now on furlough or temporarily withdrawn from their fields by the war. Many conferences make a point of inviting one or more missionaries as guests; others go on their own, for study.

The Kansas diocesan conference, like many others, combines old and young, clergy, lay people, boys and girls, in classes for the study of worship, Church history, Church music.

Minnesota, where even in April registrations were double last year's, offered Church music, Church art, and a speech clinic for clergy, besides the usual subjects. *Vade Mecum*, North Carolina, starting its second decade, hopes to reach or exceed last year's attendance of 895 for the summer.

North Dakota, recognizing that many of its young people would be working in the summer, scheduled its conference directly after the close of schools so the boys and girls could enjoy the conference before going off to work. Bishop Douglass Atwill had a few scholarships to bring in some of his "isolated" people who live on distant farms and ranches, too far for normal parish contacts through the rest of the year. "The summer conference," says the Bishop, "does more than any other agency to develop good fellowship, a knowledge of the Church, and loyalty to it."

A mile high, among the pine trees at Prescott, Arizona's seventeenth annual conference had Forward in Service for its theme. Calling for "Better Christians in Nevada and our world today,"

Nevada's retiring bishop as he left the diocese urged a good attendance at the Nevada conference, "to greet the new bishop, and to plan and pray and play with him."

Geography, with the gas-and-tire situation, cancelled West Virginia's conference as the diocesan meeting place is 200 miles from the larger cities. A few other dioceses were uncertain as to what would be the effect of the shortage. Camp Leach in East Carolina and Evergreen in Colorado urged people to leave their cars at home and arranged for conference buses to meet trains.

Evergreen, with its School of Music, School of the Prophets and Church Workers' Conference, is one of the few that can offer "mountain climbing" as a recreation; the conference program quotes from the Second Book of Esdras: "I have prepared for thee mighty mountains, whereby I will fill thy children with joy." Another text on the Evergreen leaflet might well stand as a motto and reminder for all conference goers: "The Wisdom of the Learned cometh by Opportunity of Leisure."

President Gets Award

The Churchman award "for the promotion of good will and better understanding among all peoples," established four years ago by "The Churchman," went this year to President Franklin D. Roosevelt. The award was received for Mr. Roosevelt at a dinner in New York by his Hyde Park rector, the Rev. Frank R. Wilson. The principal speaker was another Churchman, Vice-President Henry A. Wallace.

The selection was made by a vote of a nominating committee comprising more than 1,000 citizens. The vote for the President was more than two to one over that for any other person. The award has been presented previously to Mrs. Franklin D. Roosevelt, William Allen White and Wendell L. Willkie.



Nothing uncertain about the summons when Bishop W. A. Lawrence of Western Massachusetts announces time for session.



Work is like play when done in Idaho's outdoor studio (above) at Payette Lakes. (Below) North Carolina youth "dips in" at "Vade Mecum," meaning "Come with me."



Covering Brazil by Airplane, Ox Cart

BISHOP PITHAN TRAVELS 15,000 MILES YEARLY--MANY BY FOOT

TRAVEL far and wide by all sorts of conveyances, including hundreds of miles on his own feet, is the fate of the Brazilian suffragan bishop, Dr. Athalicio Pithan. By train, bus, motor car, wagon, river boat, coasting steamer, even ox cart and on occasion a plane, Bishop Pithan gets around. He sometimes travels 15,000 miles in a year, relieving Bishop William M. M. Thomas of much of the burden he has long carried alone.

On his latest trip in the southern corner of the country, Bishop Pithan confirmed 276 people, mostly in country missions well off the roads, and even the roads were often rough to travel.

Four o'clock in the morning is frequently his rising time, as he keeps up a stream of literary work in addition to his episcopal activities. Good books that are helpful to the Brazilian clergy are extremely scarce in Portuguese. Bishop Pithan has published two and recently translated one from English. He is also a director of the busy Church press which for years has done much to make up for the dearth of Church material in print. He is editor



Suffragan Bishop Athalicio Pithan.

of the popular diocesan paper, *The Christian Standard*, a fortnightly now in its forty-ninth year. This, like all the work of the Brazilian Episcopal Church, printed or oral, is in Portuguese; even the Japanese clergy in charge of missions in the coffee-growing state of Sao Paulo are now holding their services in Portuguese. "A silent preacher," Bishop Pithan calls the diocesan paper, "one that can carry the good news of salvation into many homes."

Riding horseback through forests was part of a recent trip for Bishop Pithan (center), also river travel and walking.



As the seasons are reversed below the equator, northern readers in summer must think of Brazil in midwinter, looking forward to their spring as the sun swings south. The schools are in the middle of their year, St. Margaret's for girls, at Pelotas, with an increased number of students, and the Southern Cross School for boys, Porto Alegre, full to overflowing.

Bishop Thomas, who recently visited the northern part of the Church's territory, in Rio de Janeiro and the state of Sao Paulo, writes, "All the work goes on as in more normal times. Our Japanese clergy, though not permitted to travel beyond prescribed limits, conduct services in the places where they live. In Rio I met with the clergy, who are planning an official course of instruction for the Church (Sunday) schools."

* * *

Ninety-one Brazilians were confirmed by the suffragan bishop of Brazil, Athalicio Pithan, during a month's recent visitation from south to north in the state of Rio Grande do Sul, from Livramento on the Uruguay border north through the rolling uplands of cattle ranch country.

Senhor Otto is on the staff of the diocesan printing press which for many years has greatly aided the Church in Brazil.





Parents of today remember their Sunday school gifts for Bishop Rowe's first motor boat, predecessor of *Pelican IV*, shown above.

"Bishop of All Outdoors" Passes

Trips by airplane (left below) came after years of travel on snowshoes (right below) as Bishop Peter Trimble Rowe watched over Alaska from 1895 until his death June 1, 1942. He was born in Toronto on November 20, 1856. After his ordination in 1880 he worked in Canada and Michigan



until he became bishop. Among his people were gold-rush prospectors, pioneer settlers, Indians, Eskimos, famous explorers, river men, traders and lumberjacks. Bishop John B. Bentley (center), suffragan since 1931, has been appointed bishop in charge until General Convention, 1943.



"War Twins" Make Old

ALUMINUM PLANT AND KAISER SHIPYARD



This trailer camp family is typical of those who will be visited by the new Church worker attached to St. Luke's.

HERE are two things in this world for which no one is ever prepared—that's twins. And that is why the old town of Vancouver, Wash., a suburb of Portland, is now in something of a daze. With the advent of war this year, Vancouver expected an increase in her war industries, but didn't count on twins.

During 1941, when the Aluminum Company of America opened a \$15,-

000,000 aluminum reduction plant there—the first and largest in operation west of the Mississippi—Vancouver thought her industrial family was complete. Already located there were half a dozen sawmills and woodworking plants, the American Chemical Company's new branch plant, the \$1,000,000 Barnes General Hospital, and the J. D. Ross substation, largest grain terminal and storage elevator in the west.

By January, 1942, the town was settling down again after having made provisions for the influx of the thousands of migrant defense workers brought in by these war projects. Then came the unexpected second twin—the \$15,000,000 Kaiser shipyard. This whale-sized project on the salmon-filled Columbia River, operated by the builder of the Bonneville Dam, will turn out ships by mass production methods on a scale never before seen in the United States. And it will employ approximately 30,000 workers.

Historic Vancouver, originally the Hudson Bay Company's trading post, is the oldest continuous settlement in the state of Washington and is the oldest parish in the Pacific Northwest.

In the '136 years following its establishment Vancouver acquired a population of 18,000. But the thousands of war workers who are now pouring into this industrial center are expected to total 50,000 by the end of the year.

Mushroom growth of this kind imposes a severe strain on a town's housing facilities and on its social, religious and recreational agencies. Concerned over the need for spiritual ministry to defense workers now migrating to this and other new industrial centers, the National Council has set up an industrial defense committee and earmarked \$100,000 in its 1943 budget for work in these areas. The committee already is aiding financially parishes with great war industries in the dioceses of Northern Indiana, Los Angeles, East Carolina, Olympia and Oklahoma. The type of aid given varies in the different centers, but it is expected to provide additional buildings and equipment wherever needed, as well as extra personnel including both clergy and laymen and women.

St. Luke's Episcopal Church in Vancouver and its rector, the Rev. C. Stanley Mook, are aggressively meeting the new problems and opportunities

The Rev. C. Stanley Mook breaks ground for parish house while choir looks on.



New houses for war workers are springing up all over historic Vancouver, Washington, today. Approximately 50,000 workers are expected to be living in this boom center.



Vancouver Boom Center

PROJECTS OPEN UP NEW CHURCH FIELD

confronting the Church in this area. In April, ground was broken for an urgently needed parish house-community hall on property adjoining St. Luke's. This hall when completed will help minister to some of the thousands of the town's newcomers. But at present, work is at a standstill awaiting a modification on the latest "freezing" order on lumber by the W.P.B. in Washington.

This parish, the only one in all of Clark County, which numbers many small towns of 5,000 and less population, has grown rapidly in the last few years, with 402 persons confirmed since 1935. It now has approximately 600 communicants. It is following up every lead by calling on newcomers and making every effort to assimilate them into its parish life. Most of all it wishes to have the work definitely Church-centered, rather than to develop merely a social and recreational program.

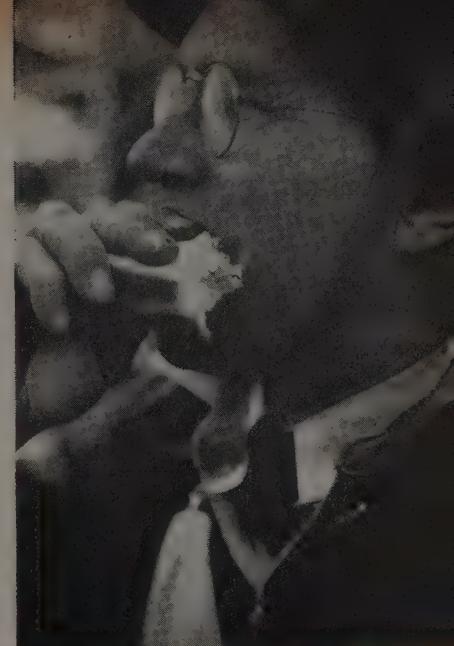
The immediate need is to provide the parish with additional personnel to visit the new families and to work in a coöperative way with other churches and church workers in the area. To meet this need the National Council's committee is providing a full-time

woman worker who will be attached to St. Luke's parish and will relate the new families to the parish program and minister to them in a pastoral way. Although this worker will be the representative of the Episcopal Church she will coöperate with the program of all the churches in this section.

Vancouver, unlike many of today's booming war industry centers, will not be fated to become just another "ghost" town, for its industries are expected to be permanent fixtures and probably about 15,000 of its migrant workers will become permanent residents. Says one Portland business man:

"We are on the 50-yard line of a development period that will make the northwest one of the nation's great industrial empires. And with the Orient facing a great expansion, the Pacific coast will become the front door instead of the back door of the country."

As to the future prospects of the Church in this region, Mr. Mook considers them excellent. "We should, according to all estimates, have a city of 35,000 to 40,000 persons after this emergency," he says. "Many of the new families will remain. Since our



Pix Photo

War worker on the day shift enjoys a luncheon snack before going back on the job of building ships for Uncle Sam.

policy is not limited to the number of communicants coming, but rather to the 'field' we are optimistic about the future. We believe in going into the highways and byways and so long as there are people here in large numbers the Church will continue to grow. Vancouver is in the midst of good farming country which looks to this city as its hub. I foresee St. Luke's becoming a strong Church center ministering to this larger field."

The afternoon shift leaving the shipyards. Mass production methods have been introduced in the famous new \$15,000,000 Kaiser Shipyard here which will employ 30,000 men.



Faith and the Blitz

by
MICHAEL COLEMAN

ED. NOTE: The Rev. Michael Coleman, of All Hallows Church, London, is known to many Americans by reason of his appearances in all parts of the country in the past year. Based upon his experiences in the blitz, he has written a popular book, *Faith Under Fire* (Scribners, New York, \$1.50) of which a section follows. Reprinted by permission of the publishers.

Tonight we are visiting Grutched Friars sub-fire station. Many of those who now are full-time members of the auxiliary fire service happen to be Jews, but they welcome the Church coming to them as much as all others have done. There are about thirty-five men in this little depot, and tonight I arrive about eight-thirty. So far, there has been no raid.

I find them all waiting, their evening meal now over, and assembled in the basement cellar which is their recreation room. They gather around and soon the circle is formed and we begin. The subject under discussion is to be: Why we think of God as good. Is He powerful? Is He concerned with us at all? If He has made the world and us, is it fair that we should be punished?

One man immediately starts: "Our Scriptures teach us to believe that God

is good. I can't understand that. Isn't there enough evil in the world to show that He is responsible—and look at the way even nature seems to be cruel? Look at the scourges of disease God allows. I have seen children who haven't done anything wrong suffering all kinds of terrible illnesses. Why should He punish innocent people?"

Another man, who has been abroad in West Africa, pipes up: "Yes, and if you had seen the lepers as I have, with sometimes arms and parts of their faces eaten away by leprosy, you wouldn't think of God as very loving. How can you square humanity's suffering with an Almighty Loving Father?" Jim, a more thoughtful member of the party: "And all the talk about God being love. Do you think He does love us, because if I was God and loved my children, I wouldn't let 'em suffer in this bleeding mess."

* * *

common in the way of instincts, but that man is distinguished from the rest of creation in certain fundamental ways. The rest of the natural world—especially the animal world—is ruled by instinct; man need not be.

If you question this, I would ask you whether even after years of conduct and training with human beings you have ever seen an angry dog wag its tail while it is angry. A dog simply cannot do this. If the instinct of anger is uppermost, the instinct of friendship cannot be expressed at the same time, i. e., the dog must act solely by its prime emotions in all vital issues. Man on the other hand may be angry, and yet, controlling his anger, may be pleasant. What does this mean? As I see it, it means that man has the gift of choice, or what is called free will, given to him by God and presumably given to be used in the service of God.

What does emerge clearly to me is that man at some stage in his progress, has been endowed by God with per-

sonality, or a spiritual self which is called the soul. This soul of man is the real individual; and this soul, using man's highest gift of free will, is meant by God to work in this material world in its material body in such a way that God's plan may be furthered by man's action. That is to say that at some stage God, from being the supreme dictator and while still retaining the supreme power, sees some better way than sheer dictatorship—a way of loving coöperation between Himself and humanity. God refuses to be a Hitler or a Mussolini, but institutes His divine and human coöperative system. In that system He provides the power. He provides the purpose and the plan, but He wills not to force His coöperators to coöperate.

God has seen, as you and I have seen too, that only love (and never force) can be ultimately the all-compelling power for men and women who have wills of their own.

Does God punish when we act in a way contrary to His good will and purpose? As usually understood, I would say that the word "punishment" has never been in God's vocabulary at all. If God be perfection, as we must insist from His creation—and because perfection can be thought of at any rate by the created being, and therefore must be a part of the Creator—God has nothing less than perfect in His make-up: selfishness, vindictiveness, desire to hurt, even mere cold justice, these cannot be attributes of the perfect Creator.

But there is a sense in which we can relate the terms God and punishment. If God's every act is perfect, then it never can be withdrawn or infringed in any way. If God, for instance, has decided and willed that fire must burn, then forever fire will burn. And if I put my hand in the fire my hand will burn. I cannot complain, therefore, that God is punishing me, but I can say that what has happened is the natural result of my acting in a way contrary to that which God would plan.

I believe with all my heart that the loving Father God has never sent punishment or pain to any of His children anywhere; when such apparent punishment has come it has always been the result of man—sometimes wittingly and sometimes in ignorance—breaking certain laws or rules of the game of life which God has set out.



Most of the soldiers enjoying this "Paul Jones" dance at St. Paul's, Houston, are from Camp Wallace and Ellington Field.

PARISHES ARE SOLDIER HOSTS

Among the scores of Episcopal parishes throughout the country that are going "all out" to brighten up the leisure hours of Uncle Sam's fighting men are St. Paul's in Houston, Tex., and Christ Church Cathedral in Louisville, Ky., where all men in uniform are welcome.

After day's drill soldiers listen to St. Paul's swing records.



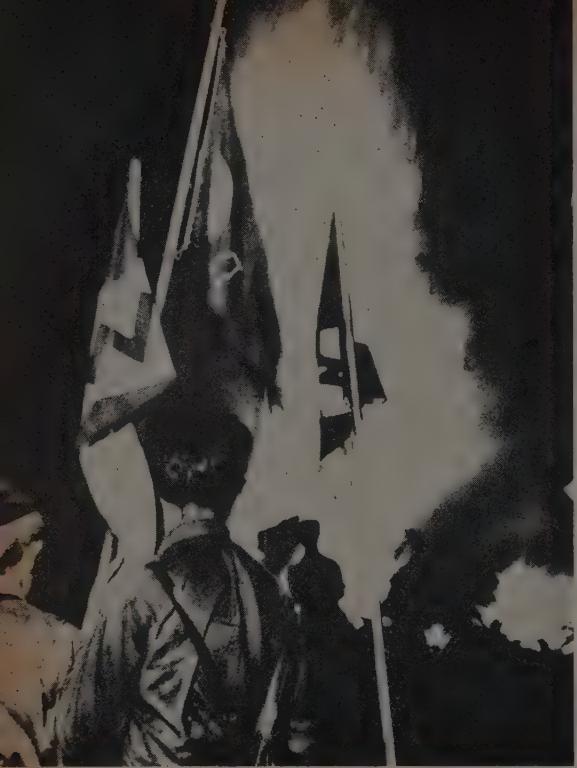
Each week end approximately 6,000 soldiers, mostly from Fort Knox, come into Louisville, and Christ Church Cathedral, in the downtown area of the city, has developed a recreational program for them.

Farther south in Houston, Tex., St. Paul's parish is serving men from Ellington Field, a cadet's training field, and soldiers from Camp Wallace, about forty miles away.

Bowling "fans" at Christ Church Cathedral, Louisville, Ky.



Christianity Growing in Germany Despite Hitler



The new pagan religion in Germany practices mystic adoration of the flame. Hitler youths gather at night with their flags and insignia to worship the heathen symbol.

Weddings are performed by Army officer, not a priest; here bride is absent.



A "house altar" to be found in many Nazi homes.





A picture which has replaced that of Christ in the Nazi pagan home. It is that of Hitler, whom Janet Flanner in 1935 in the New Yorker Magazine described as having a face "inappropriate to fame." The words mean: Leader, You Are My Faith.

French church after German soldiers had caroused in it.

The altar of famous Quedlinburg Cathedral is decorated with the swastika.





British Missions Serve

VIGOROUS WORK IN FOUR DIOCESES

Robert Selby Taylor (left) of Northern Rhodesia, said to be the youngest Anglican bishop. (Right) Mwaka, with Nurse Reeves, was probably youngest hospital visitor. Baby's mother was a patient in one of the U.M.C.A. hospitals.

THUNDERING SMOKE, as the African people named the great fall of white water in the Zambezi River, renamed Victoria Falls by later English travelers, is on the south edge of Northern Rhodesia. More than 1,400 miles to the northeast stands Africa's tallest mountain, Kilimanjaro, nearly 20,000 feet high. Between these two famous landmarks lies the country ministered to by the Universities Mission to Central Africa, one of the eleven missionary societies receiving a share of the Episcopal Church's Aid-to-British-Missions.

The heart of David Livingstone was buried where he died, in 1873, alone with his African friends, deep in the shadows of central Africa. This hap-

pened within the memory of men alive today, and yet in this relatively brief time the Christian Church has developed a thriving work in that area, built up by many mission boards.

The Universities Mission, widely known as "U.M.C.A." now includes four dioceses: Zanzibar, organized in 1861, and three others set off from it, Nyasaland, 1892, Northern Rhodesia, 1909, and Masasi, 1926, a total area of more than 560,000 square miles.

Many are the difficulties encountered, but the Africans are responsive, and the progress made by the U.M.C.A. alone, in spite of having all too few men for the size of the work, may be seen from a few figures: The Church population numbers more than 100,000. The mission staff includes

The Central African version of that ancient game of crap-shooting. *Three Lions* photo.



100 African clergy and 70 British; nearly 200 British lay people, teachers, doctors, nurses, and over 1,200 African lay workers, mostly men teachers in the many village schools. Forty hospitals care for over 10,000 patients a year and give several hundred thousand clinic treatments.

Zanzibar is known throughout the whole Church as the formerly infamous seaport for slave traders where now a great cathedral stands on the very site of the old slave market.

Nyasaland's cathedral, St. Peter's, stands on an island called Likoma, in Lake Nyasa. Here occurred a few months ago the consecration of the youngest Anglican bishop, Robert Selby Taylor, for Northern Rhodesia. Thirty-two years old, he was working in Africa, warden of a theological college, when he was appointed bishop, so the Archbishop of Canterbury offered him his choice between consecration in Westminster Abbey, with all the possible delays and risks of the voyage to England and back, and consecration in Africa. He chose Africa, and the service was a thrilling event for all concerned.

Central African Throngs

SUPPORTED BY ENGLISH UNIVERSITIES



Pounding cassava (left) to make flour is a familiar occupation for women in central Africa. (Right) St. Peter's Cathedral on Likoma Island, Nyasaland, is filled every Sunday morning at 7 with adults and again with children at 9:30.



some of its rivers is by the mission steamer *Chauncy Maples*, named for an earlier bishop. If Zanzibar, off the sea coast, has an unhappy history as a slave port, Likoma Island is happier in remembering that it was once a place of refuge for people fleeing from the raiders.

However different these African tribes may be from their brother Churchmen in America and the rest of the world, a small boy is much the same in any language. These African youngsters have a good time while they are growing up in village schools to become teachers and clergy for their people. In the rainy season they must help to guard the village cornfields from baboons and wild pigs, sometimes from leopards and lions. They play

fascinating tunes on an instrument called the chingolongodongo, eight slats of wood placed across two pieces of banana stem. They are expert at swimming and diving. They make fish nets of string, first making the string itself from the fiber of a bush.

There is a less happy side to their life, though. Sometimes the harvest fails and little half-starved boys are seen diving into the lake to get the edible roots of water weeds. Famine and sickness are dreadful in an African village, and worst of all, the fear of witchcraft and evil spirits hovers over everything.

To the thoughtless little Africans and to their troubled elders, the Church brings its message of truth and new life.

Bishops, clergy and lay people from all four U.M.C.A. dioceses attended; also the Bishop of Uganda from the North, who, in spite of a badly infected leg, took the long journey by air to be present. Representing the Church's province of South Africa came the Bishop of Lebombo.

St. Peter's Cathedral is large; at least 2,000 Africans crowded into it for the service. One was so impressed by the size that he exclaimed, "This is not a church. It is a country." The altar is made of a stone found locally which is beautifully tinted and easily carved. Three languages were used in the service, Swahili, the local Chinyanja, and English.

One of Bishop Taylor's clergy, the Rev. Maurice Twell, has a brother who lives in Studley, Kansas. Letters received by him from Northern Rhodesia tell of long journeys on foot and by bus, by boat on lakes and rivers, and occasionally even by train. Curiously, in one remote mission station, Mr. Twell found a book left by some previous traveler, called *Pioneer Days in Kansas*.

Mission travel on Lake Nyasa and

Seen on way to their playing fields, these African boys learn trades, crafts at Kiwanda.



Sheltering Arms---Haven

OLD NEW YORK HOME HAS CARED FOR

ABOUT a year before the end of the Civil War a young Episcopal clergyman was walking down a dingy New York street musing over the latest news from the battlefield. Suddenly he saw a bundle lying near the edge of the curb and stooping over to examine it more closely he discovered it was a little blind girl.

Shocked by the child's condition, Dr. Thomas M. Peters, then rector of St. Michael's Church, carried her to his home for shelter. While she grew well and strong, Dr. Peters became interested in the problem of homeless and destitute youngsters and finally decided to give his country home on the old Bloomingdale Road as a home for "children for whom no other institutions could provide."

Thus on October 6, 1864, the Sheltering Arms, as he called it, opened its doors to forty little folk between the ages of three months and twelve years. Since then this institution, which is now located at Amsterdam Avenue and 129 Street and covers an entire city block, has cared for nearly 6,000 children.

Today about ninety happy, care-free youngsters, half of them private charges for whom their parents pay \$5 weekly, romp and play to their hearts' content in the interior playground on

which their cottage homes face. Here swings, bars and "chutes" help to make their play time interesting and healthful. Pets, too, are allowed, and several of the children have dogs, kittens or rabbits which they care for daily.

No uniforms are required in this institution, which endeavors to create a home-like atmosphere for its charges, and the children are dressed simply but attractively. This policy dates as far back as 1872 when Dr. Peters wrote that "the spirit of the young child cannot be more effectively crushed than by marking its inferiority by poor clothing. Our children are clad in such a manner that neither in the street nor at school nor at church need they feel ashamed of their comparison with others."

All attend the nearby public schools and on Sundays the older children attend services at St. Mary's Church, which is just a few blocks away. The younger children, however, have a service of worship in the Sheltering Arms' own "Little Church," a room which has been fitted up especially for this purpose. Miss Helen Day, superintendent, reports that this more intimate service for the smaller children has proved valuable in teaching them the meaning and liturgy of the Church.

In former years this institution

Paul Parker Photos

These children have service in their own "Little Church" at the Sheltering Arms.



(Above) Sports and gay companions bring many happy hours to these young folk; (below) Boy enjoying recess time.



The old game of jackknife is popular among these boys at camp. Swimming, fresh air and sun and lots of good food have given them a healthy tan and several pounds of weight.



of Homeless Children

00 YOUNGSTERS SINCE 1864

often cared for an average of 125 youngsters annually. At present this number is being reduced purposely and an effort made to narrow the group in the home to those between the ages of nine to sixteen. This allows the Sheltering Arms to concentrate on the adolescent children for whom it feels it has a definite and constructive program.

Every effort is made to instill in these young persons a feeling of independence and self-reliance so that once out in the world they will be able to care for themselves. Of the fourteen girls of high school age at the Sheltering Arms today, ten are attending vocational high schools, while nine boys out of thirteen in this age group also are attending vocational classes. Their courses include instruction in dietetics, home making, photography, textiles, salesmanship, commercial studies, cabinet making, marine engineering, commercial art, aviation mechanics and building maintenance.

During the summer months the entire household packs up and goes to its own camp on Bantam Lake, a small and restful spot in the Connecticut Berkshires. Here the children experience every joy of country life and learn swimming, rowing, canoeing and how to build a camp fire.

The Sheltering Arms numbers many

Churchmen among its directors and Bishop William T. Manning is its visitor. The president, Mr. Thomas M. Peters, who also is treasurer of New York's Protestant Episcopal City Missions, is a grandson of the founder.

* * *

Recent figures indicate that the Episcopal Church in the U. S. has 79 institutions for child care; 62 for the care of the aged; 77 hospitals and convalescent homes; 24 settlements; 23 city missions; 6 institutions for maternity care; and 13 Seamen's Church Institutes.

* * *

Twenty-eight colleges and universities in twenty states are served by workers receiving aid from the Church Society for College Work.

* * *

An Army Camp Commission "to study the needs of soldiers encamped within the diocese; to raise such funds as are required; and to set up a program and administer it," has been organized by the diocese of Dallas. Surveys at Camp Bowie, Brownwood, and Camp Wolters, Mineral Wells, have been made and as a result the Commission has stationed the Rev. Dillon Morgan at Mineral Wells for work among the soldiers. The Commission, of which the Rev. L. Valentine Lee, rector of the Church of the Incarnation, Dallas, is chairman, has asked for an immediate sum of \$4,000 from the Church people of the diocese.



Since 1864, nearly 6,000 youngsters have received a home at the Sheltering Arms.



(Above) The first swimming lesson at summer camp; (below) a member of the children's choir at rehearsal.





Palm-leaf shelters (above) serve as churches in many Haitian country places. The simplicity of life in some communities is shown by the oxcarts bringing in sugar cane (right) or a "manufacturer" making palm-leaf brooms (below, left). Hats are for sale in the foreground of this open-air market (center) and the



dresses also serve as shelter from a hot sun. (Right) Haitians do hard work. Human labor costs less than the upkeep of horses and drays when the saving of time is not an important consideration and traffic problems have not yet become too troublesome. R. R. Voorhees photos.



IN HAITI IT'S LIFE IN THE OPEN

LIFE in Haiti is lived mostly in the open air. Most of the products are agricultural, cotton, sugar cane, coffee, with few industries to be housed; manufactured articles, chiefly handcraft, are made outdoors; open coastwise boats convey them to the capital, Port au Prince, or they are carried on burros or balanced on the heads of pedestrians from inland villages; and they are finally sold in open-air markets.

Where there is a parish school attached to one of the Church's country missions, it is usually no more than a shelter of palm branches. In some of the newer missions the church itself is still only a palm-branch shelter.

The school situation is a serious one in a land where illiteracy is 85 per cent and there are hardly more than 1,000 schools with 90,000 pupils, in a population of 3,000,000, or three children in school for every 100 people. Doing what it can to help the government and also

to provide its own teaching for its children, the Haitian Episcopal Church has its parish schools in communities where there is no other school of any kind. The Roman Catholic schools are mostly in the towns and are not free. The Episcopal Church people can not afford to use them, and the Roman religious teaching is compulsory in them, to the great confusion of any non-Roman children.

The Church's country school teachers live and work on salaries of \$10 a month. (To mention only one comparison, firemen in Port au Prince are paid \$15.) Under the *tonnelle*, the palm-leaf shelter, the school is made up of teacher and pupils, tables and benches, perhaps a blackboard, and a few books. When it rains, they either get wet or move into the near-by chapel for their lessons.

Crude as the schools are, the children attend with enthusiasm and are proud of their accomplishments.

Michigan Parish

Has "Blessing of the Blossoms"

WHEN the fruit orchards of Allegan County in southwestern Michigan break into bloom every spring, parishioners of the Church of the Good Shepherd in the town of Allegan make a pilgrimage to the fields of this productive agricultural county. And here is held a service known as the "Blessing of the Blossoms."

This season's service, the third, was held on May 10, Rogation Sunday. It was adapted from Evensong and included many Rogation elements. Scores of persons from the immediate vicinity and from neighboring towns first made a Blossom Tour of many miles through the orchard country. Then, led by the crucifers of the Good Shepherd, Allegan, and of All Saints', Saugatuck, they marched deep into the blossoming apple orchards making three stations where traditional Rogationtide prayers were said.

Through the efforts of the Rev. J. Ethan Allen, rector of the Good Shepherd, civic leaders and representatives from other communions have been encouraged to participate in this unique ceremony. This year these included the Rev. Robert Burgess of the Douglas Congregational Church, Mr. Wayne Berry, coöordinator of the youth welfare program of the county, the choruses of the Fennville and Allegan high schools and the color guard of the local post of the American Legion.

Before Mr. Allen introduced the Blossom Service, Fennville had only six or seven Churchmen and few others in the town were familiar with an Episcopal service, but this is no longer true. Mr. Allen declares that it "has been a most interesting experience to bring the Church into such a community and to note the hearty reception of and participation in a totally 'foreign' liturgical service by people unacquainted with the Church."



A Rogation Procession during the "Blessing of the Blossoms" ceremony which is held each year in apple blossom season by the Church of the Good Shepherd, Allegan, Mich.



(Above) The rector, the Rev. J. Ethan Allen, (left), and the Rev. Robert Burgess, of the Douglas Congregational Church, with acolytes and the Allegan High School chorus at one of the stations. (Below) The address and service are held in the midst of a profusion of apple blossoms. At right is color guard of local American Legion post.



St. Barnabas' — Newark

*I*N the year 1865 in a humble house in Newark, N. J., two Church-women nursed an aged woman through her last illness. As a sign of gratitude the little old lady willed her possessions—some furniture and a few dollars—to the "neighbors" who had so thoughtfully cared for her. From this, grew Newark's first general hospital. Called the Hospital of St. Barnabas, it was managed in the beginning by the women of the churches and its first president was the Bishop of the Diocese. Later the Sisters of St. Margaret were given full charge and for forty-three years they served in the struggle against sickness.

In 1932 the Hospital of St. Barnabas merged with the Hospital for Women and Children and a new building was erected. The number of patients treated annually has increased until in 1941 more than 6,200 persons were cared for in the hospital's 250 beds; besides 30,564 were treated in the Out Patient Department. Graduates of the hospital's Training School for Nurses, founded in 1895, today are serving America's armed forces in Iceland, the Philippines and on other war fronts. The Rev. John G. Martin has been Administrator since 1923.



Patient learning to walk again at St. Barnabas', well-known Church hospital in Newark, N. J.



Proud parents (above) look in at their new-born son. Approximately 800 babies are born yearly at St. Barnabas'. (Right, above) In the hospital's Pediatric Department, scores of chil-



dren from all classes have their ailments nursed. (Below) The hospital's three buildings are, left to right, new wing, Nurses' Home, and old hospital. All patients receive treatment here.



Summer Reading

Recommended by



the Presiding Bishop



When the new Bishop of Idaho, Frank A. Rhea, was consecrated in Boise the Greek Orthodox priest of Pocatello, Dorotheas Papacostas (above, left) was present. With him is the Rev. Earle G. Lier of Trinity Church, Pocatello. (Below) Bishop and Mrs. James M. Stoney just after he became Bishop of New Mexico. Already Bishop Stoney has discovered the vastness of his new diocese (135,000 square miles). He succeeds the late Frederick B. Howden.

Bishop Rhea succeeds the late Bishop Frederick Bartlett in a large agricultural-mining territory which has a population of 400,000, much of the area still undeveloped so far as the Church is concerned.



Churchmen and women who are staying close to the family hearthstone this summer because of rubber and gas rationing can put their leisure hours to good use by perusing some of the seventeen books which the Presiding Bishop recommends for vacation-time reading. Continuing a practice begun last year, Bishop Tucker is recommending a list of titles including fiction, biography, history, non-fiction and devotional subjects which will instruct, inspire and entertain their readers. The books do not necessarily reflect Bishop Tucker's opinions on any given subject. Following is the list:

Hawaii: Restless Rampart—Joseph Barber, Jr. (Bobbs-Merrill. \$2.75)

The Battle of South America—Albert E. Carter (Bobbs-Merrill. \$2.75)

Christian Missions in Today's World—W. O. Carver (Harper. \$1.50)

Faith Under Fire—Michael Coleman (Scribner's. \$1.50)

Not By Bread Alone—Angus Dun (Harper. \$1.50)

In the Year of Our Lord—Manuel Komroff (Harper. \$2.50)

The Clue to History—John MacMurray (Harper. \$2.50)

Northern Nurse—Elliott Merrick (Scribner's. \$2.75)

In the Steps of St. Paul—H. V. Morton (Dodd, Mead & Co.)

That Day Alone—Pierre Van Paassen (The Dial Press. \$3.75)

The Message of the World-Wide Church—William Paton (London: Sheldon. 40c.)

Lessons of the Prince of Peace—Charles E. Raven (Longmans, Green. \$1)

Cross Winds of Empire—Lt. Col. Woodbern E. Remington, U.S.A. (John Day. \$3)

The Flight to Arras—Antoine de Saint-Exupéry (N. Y. Reynal & Hitchcock. \$2.75)

Latin-America: A Descriptive Survey—William Lytle Schurz (Dutton. \$2.75)

Father Huntington: Founder of the Order of the Holy Cross—Vida D. Scudder (Dutton. \$3.50)

Malvern 1941. The Life of the Church and the Order of Society, being the Proceedings of the Archbishop of York's Conference (Longmans, Green. \$3.50)

130 Years of Peace!

"On July 4 we shall be celebrating 130 years of peace between the two great English-speaking peoples of the world," Bishop Robert Nelson Spencer of Kansas City declares, in announcing that in his diocese a special offering will be taken July 5 to aid British Missions.

"Four successive generations of peace! We shall be celebrating the longest Peace Sermon ever preached on this earth." Bishop Spencer says, "the 4,000-mile boundary between the United States and Canada; a thousand miles of open river, a thousand miles of inland seas, a thousand miles of sweeping plains, a thousand miles of mountain range. Four generations of peace, with never a menacing army or a hostile gun."

When Presiding Bishop Tucker consecrated William F. Lewis as Bishop of Nevada at San Francisco's Grace Cathedral, all bishops of the Pacific (Eighth) Province were present except Dr. Rhea of Idaho. Below, the group is shown with Bishop Tucker in center; Bishop Lewis, to the left of him; Bishop Arthur W. Moulton, Utah, president of the Province, to the right.





Paul Rusch (left) shown with Japanese leaders of the Brotherhood of St. Andrew at the Brotherhood camp in peace days. Mr. Rusch is returning on the *Gripsholm*.

China Workers To Return

GOVERNMENT IS ARRANGING EVACUATION

RETURN of all missionaries from occupied China within the next few months will be the outcome, it is expected, of negotiations on which the State Department has been hard at work. This affects about sixty of the Episcopal Church's staff, who are still in occupied China. First to come will be the Rev. and Mrs. Charles A. Higgins from Hongkong, with their two-year-old baby, arriving in the United States some time in August on one of the boats bringing Americans from China and Japan. Returning at the same time will be Mr. Paul Rusch of Tokyo.

The Swedish boat, *Gripsholm*, leaving the United States in June with some 1,600 Japanese, and the *Asama Maru* and *Conte Verde*, leaving the Orient at the same time with a similar number of Americans, are to meet on the coast of Portuguese East Africa, at Lourenco Marques, and exchange passengers.

Mr. Higgins went out to the diocese of Hankow in 1937, where he later married the daughter of the Rev. and Mrs. Walworth Tyng, long-time China missionaries. Mr. and Mrs. Higgins were loaned to the diocese of Hongkong two years ago and were in the city of Hongkong when it fell.

Mr. Rusch, who has worked in Japan since 1925, employed by Bishop Charles S. Reifsnyder, formerly bishop of North Kwanto, has been teaching at

St. Paul's University and developing the Brotherhood of St. Andrew. He chose to remain in Japan when many other Americans withdrew last year.

The Rev. Hiram G. Woolf has recently arrived in the United States and returned to his home in Elmira, N. Y., after an adventurous time in Italy where he was in charge of St. Paul's Church, Rome. He was arrested last November by Italian authorities, for alleged espionage. After six months in jail he was released, exchanged for thirteen Italian prisoners, and permitted to return to the United States.

Mrs. Charles A. Higgins who, with her husband, was in Hongkong when it fell to Japanese.



Four New Bishops Elected

Four new bishops have been elected recently by dioceses of the Church. The Rev. Oliver J. Hart, rector of Trinity Church, Boston, and an Army chaplain, is the new bishop coadjutor of Pennsylvania. The Rev. John Moore Walker is the new bishop-elect of Atlanta, succeeding the late Bishop Henry J. Mikell.

The Rev. Herman R. Page, son of the late Bishop Page of Michigan, has been elected bishop of Northern Michigan and the Ven. W. Roy Mason, archdeacon of the Blue Ridge Mountain area in Virginia, has been named suffragan of Virginia.



Deputies' Chairman Dies

Missing from the chair in the House of Clerical and Lay Deputies at the next General Convention will be general ZeBarney T. Phillips (above). Dr. Phillips, dean of the Washington Cathedral, was known throughout the Church as president of the House. His death occurred recently in Washington where he had been Chaplain of the U.S. Senate and rector of Epiphany Church for many years. In the photo, Dean Phillips is shown intent upon his duties as chairman of the House of Deputies at the Kansas City General Convention in 1940.



Young Johnnie Baker gets acquainted with Bishop S. Harrington Littell during an interval of the Honolulu convocation. John's father is the Rev. J. T. Baker of St. John's Mission, Elelee, on the Island of Kauai.

New resources for information about domestic mission fields are the books of the *American Guide Series*, with a volume on each state. Montana, Wyoming, Nevada, and other missionary districts from Alaska to Puerto Rico, including both, are now presented, with much out-of-the-way information and many fine pictures. Issued by various publishers at prices ranging between \$2 and \$3, they may be found in most public libraries.

Episcopal Theological School students in Cambridge, Mass., raised \$100 as a gift to help students of St. John's University, Shanghai, continue their education. But through the magic of foreign exchange their gift has become \$1,000!

Painted by a 20-year old Negro artist, the mural of the Last Supper (below) has been placed in St. Philip's Church, Indianapolis. The work has been commended highly by local critics, according to the Rev. Louis W. Johnson, vicar of St. Philip's. The artist, Ralph Louis Temple, is a communicant of the parish and a member of its Young People's Fellowship. Materials for the mural were supplied by the Young People's Fellowship of the parish, and the picture was blessed by Bishop Richard A. Kirchhofer at a recent Confirmation service.



Prayer Book Custodian

Presiding Bishop Tucker has appointed the Rev. Dr. John W. Suter, rector of the Church of the Epiphany, 1393 York Avenue, New York City, as Custodian of the Episcopal Book of Common Prayer. This office was held for many years by Dr. Suter's father, the late Rev. John W. Suter, of Boston. The Custodian has charge of the standard form of the Prayer Book, and all reprints must bear his authorization.

An oculist, Dr. S. Barczinski, from East Prussia, refugee in a London bomb shelter during an air raid, picked up a torn newspaper in which he read that the English National Institute for the Blind would welcome volunteers who would learn Braille and transcribe books. He applied next morning, and broke all records in his rapid mastery of that technique. As a result, blind students will soon be able to read the Bible in Hebrew. It is said to be the first time the Scriptures have been transcribed in Hebrew Braille.

The Church of the Advent, Boston, has a distinguished member, Samuel Eliot Morison, who may go down in history as the man who discovered Columbus in 1942, discovered him, at least, to a large number of enthusiastic readers, by writing *Admiral of the Ocean Sea* (Little Brown, Boston, 680 pages, \$3.50). The book is much more than a biography for the author is himself a keen seafarer and has followed, under sail, the very routes of Columbus's voyages, as far as they can be traced. As a result, the reader also can feel the winds blowing and share the thrill of seeing the New World through Columbus's wondering eyes. The book is a rich background for any reading about the West Indies.

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He is chaplain of the Bayside Yacht Club, a member of the Coast Guard Auxiliary and captain of a crew of eight for shore patrol duty. His boat is named "Pecusa," initials of the Protestant Episcopal Church in the United States of America.

Long Island newspapers are said to have a standing headline which runs something like this: "Cleric Wins Again." Mr. Benjamin has attracted wide attention by his sailing feats. Vacations don't bother him; he just spends his time on the water, the yachting club being but a few minutes' drive from the rectory.

Four generations of Church people gathered at a baptism in Cuba recently. Great-grandfather Espinosa was confirmed in 1907 by the Episcopal Church's first bishop of Cuba, Albion Knight. Baby Brancacho, baptized by the Rev. Maximiliano Salvador, is one of 5,000 Church members attached to La Trinidad Mission at Los Arabos. Mr. Salvador travels about on horseback to visit his flock, who are scattered over many miles of the Cuban countryside. At least fifty relatives attended the baby's baptism.

Each summer when the sailing season opens, Long Island's yachting clergyman, the Rev. Heber C. Benjamin, rector of St. John's Episcopal Church in Flushing, takes to the waters of Long Island Sound. Although he has sailed only three years, Mr. Benjamin has a dozen silver plates, cups and other trophies he has won in various sailing events. A former Westerner whose hobby was horseback riding, Mr. Benjamin found Eastern bridle paths too tame so took up yachting.

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Orientals on Hawaiian Staff

The clergy staff of the Hawaiian Islands has seven men of Oriental ancestry, four Japanese, two Chinese and one Korean, all working together amicably. Two Japanese, James Nakamura and Andrew Otani, are Americans, Hawaiian-born; Philip Fukao has been working in Honolulu since 1911; one of the older Japanese, B. S. Ikezawa, has recently been detained for questioning. The Korean, Noah Cho, has served since 1928 at St. Luke's Mission, Honolulu. Y. Sang Mark, a Cantonese, in charge of St. Peter's Church, Honolulu, since 1928, a canon of the Cathedral, chairman of the Council of Advice, came to Hawaii from a British mission in the South Seas. The other Chinese, Wai On Shim, on the clergy staff since 1934, now at St. Elizabeth's Mission has been called to take charge of the Chinese mission in Oakland, Cal.

* * *

Work without prayer is presumption, and prayer without work is hypocrisy.

Dr. Paul J. Laube

Dividing his services between St. Timothy's Hospital, Cape Mount, Liberia, and the Cape Mount staff of Pan-American Airways, Paul J. Laube, M.D., recently arrived in Liberia by way of the Airways Capetown Clipper.

That he may have some duties connected neither with the mission nor with the Airways is shown by word from Bishop Leopold Kroll down the coast at Monrovia, that his son and another of the clergy, returning to Holy Cross Mission after furlough, suddenly appeared from a torpedoed ship after five days at sea in lifeboats. Fifteen of the crew had been killed; the rest had fifteen minutes to get away. Their life boats had plenty of food and water but the young men lost all their clothes. Mrs. Kroll took charge of refitting them with suits cut down from the Bishop's and he donated his extra shirts and underwear.

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Record of General MacArthur's Baptism

Baptisms

COMMUNIANTS.

- 236 = June 16/79

Vocation

DAY.	DATE.	NAME	C.R.	Witnesses Received.	Information
May 16	1886	Malcolm MacArthur		Born at New Britain Conn 17 th October A.D. 1876	
		Douglas MacArthur		Little Rock Ark January 26 th 1880	
		Parents: Arthur MacArthur Jr USA	Spouse	Dr A. L. Greybacker	
		Mrs Mary Pinkney MacArthur		Mrs Cora Lee Beale	
		Parents: Arthur MacArthur Jr USA	Spouse	" Emily Bentley	
		Mrs Mary Pinkney MacArthur		Mrs Edwin Bentley	
				Mrs Ella Beale	

Facsimile of the record of General Douglas MacArthur's baptism at Christ Church in Little Rock, Ark., on May 16, 1880. According to this record General MacArthur, who was then less than four months old, was baptized with his elder brother. His sponsors were Dr. Edwin Bentley and Mrs. Ella Bentley. It is believed that the Rev. T. C. Tupper, rector of Christ Church from 1875-1886, officiated. The General's father, himself a distinguished Army officer, was at that time stationed in Little Rock. The Rev. W. P. Witsell is the present rector of Christ Church.

Grasshoppers were responsible for driving a thousand children away from vacation Bible schools in North China. Nearly 600 children finished the school course but a much larger number had to drop out to chase grasshoppers and save the family crops. The food supply is precarious in northern China even when conditions are normal, and they rarely are.

* * *

The Church's Army and Navy Commission reports that there are now 138 Episcopal chaplains serving with the Army and twenty-nine with the Navy. The Episcopal quota is 148 for the Army and thirty-seven for the Navy. On the waiting list are fifty-seven endorsed candidates ready to serve in the Army and twenty-two in the Navy.

"No one," says the British governor of Nigeria, "can doubt the great debt that Africa owes to missionaries, who have brought into the country the doctrine of Christianity which is the only foundation on which true and lasting peace can be based.... The restoration of peace and the creation of a new world thereafter must depend on the influence of the Christian religion." The Governor was speaking on the retirement of the Rt. Rev. Melville Jones after 47 years' service in Africa, 21 years as Bishop of Lagos, which includes most of Nigeria.

* * *

Children of the Orphan's Home and Asylum of the Episcopal Church in New York, have sent \$50 to the National Council with the request that it be used to help the work of the Church in Alaska.

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SCHOOLS



Grace Lindley, former national executive of the Woman's Auxiliary, talks with the Rev. Dr. Daniel Wu, head of True Sunshine Mission, San Francisco and Oakland, at the opening of the new Grace Lindley Building at the Oakland branch of the mission. In the rear, left to right, are Presiding Bishop Henry St. George Tucker, Bishop Karl Morgan Block of California, Bishop Benjamin Dagwell of Oregon, and Bishop W. Bertrand Stevens of Los Angeles. The meeting of the Synod of the Eighth Province in San Francisco made it possible for many interested Church people to attend the service.

Only 81 years ago, Joseph Talbot was made bishop of the Northwest Diocese which included: the Dakotas, Nebraska, Colorado, Wyoming, Utah, Nevada, Idaho, Montana, Arizona and New Mexico. Bishop Talbot had not more than twenty priests in his jurisdiction; now there are more than 300. Twelve bishops now work there.

Several Atlanta churches are coöperating with the Red Cross and the Civilian Defense units. At the Church of the Incarnation, the parish house is being used for first aid courses. All Saints' Church has been lending its kitchen to the Canteen Unit of the Red Cross, which prepares food for the Home Guard stationed near by. The Chapter House of the Cathedral of St. Philip is being used for sewing units, first aid courses and courses in home hygiene. Women of St. Luke's are sponsoring days at Red Cross headquarters.

FORTH QUIZ

Answers to questions on page 3

1. They are showing more interest in it than at any time in 20 years. Pages 18-19.
2. Forty-seven years. (1895-1942). Page 13.
3. At several places, especially Evergreen, Wellesley, Kansas and Minnesota. Page 10.
4. From Fort Knox and Bowman Field Airport. Page 17.
5. The diocesan printing press. Page 12.
6. At the Church of the Good Shepherd, Allegan, Michigan. Page 25.
7. It is the only chapel in the United States especially designed to serve families of Navy men. Page 8.
8. A palm-leaf roof on poles, without walls. Page 24.
9. They are nursing American troops on many foreign war fronts. Page 26.
10. In 1864. Page 22.
11. Universities Mission to Central Africa. Page 20.
12. Bishop James De Wolf Perry of Rhode Island. Page 7.
13. The Aluminum Company of America and the Kaiser Shipyard. Page 14.

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Historical Society in a Smokehouse

When St. James' School in Maryland opens for its 101st year next fall, its unusual Historical Society will be going full force in the smokehouse that has become an archives building for treasures of the neighborhood and the school.

A year of repair work has ended for the Historical Society members. A century of dirt has been cleared from the walls and the hand-hewn beams in the hitherto unused attic of the smokehouse. The ancient plaster, held together by tufts of hair that are still visible, has been brought to light, and the old meat hooks have been left in view.

St. James' School, seventy-five miles west of Baltimore near Hagerstown and the Blue Ridge Mountains, was opened in 1842 on part of the estate of General Samuel Ringgold. The smokehouse is the oldest remaining building of that original estate, where

men like Madison and Monroe visited in the early 1800's.

For some time the archives building has been the scene of frequent exhibits. Down stairs, when a special event brought alumni and visitors to the campus, the boys displayed old catalogues, century-old letters about the school, photographs of victorious athletic teams of every era, and the collection of Indian ornaments and arrowheads found nearby. For these things and many others the Historical Society is responsible.

Now, in the newly cleaned attic room, there is a cabinet to house the collections, built by the Society's president, Edward Griffith. The duties of the Society include the care of General Ringgold's grave and the slave graveyard. Next year the boys may meet the request of the headmaster, James B. Drake, for a survey of the original Ringgold estate of 17,000 acres.

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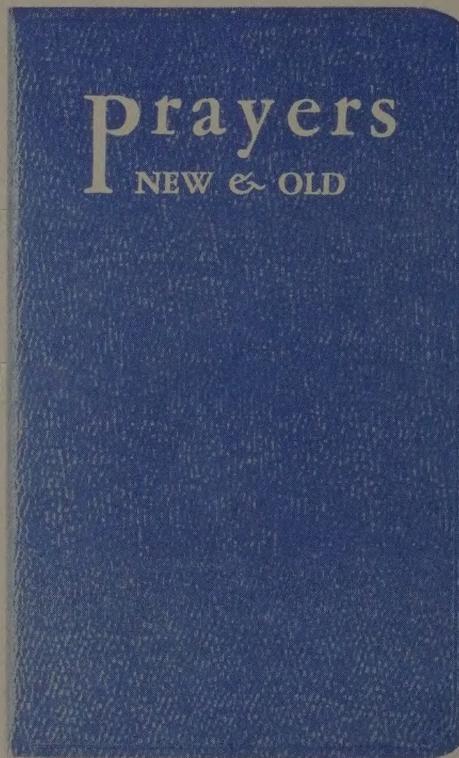
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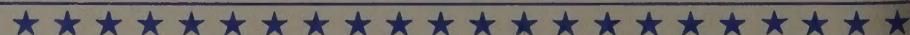


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